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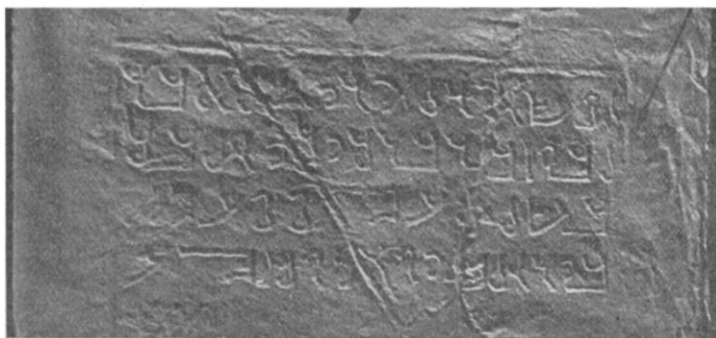
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*Palmyrene Inscriptions found at Palmyra in April, 1904<sup>1</sup>.*

—By HANS H. SPOER, Ph.D., Astoria, Long Island.

I.

THIS inscription is 11" long by 6½" wide, and its characters are carefully cut. The stone is now in my possession, but unfortunately is broken into several pieces.



נפשא דנא ר' חנא בר  
נבוזבד בר כילי חבל  
בשנת 548  
ב'רח סיון יום 18

Translation:

*This is the tomb of Hannah the son  
of Nebuzebed the son of Keli. Woe!  
In the year 548,  
In the month of Sīwān, on the 18th day.*

L. 1. חנא is here a masculine proper-name. In an inscription published by Chabot<sup>2</sup> it is a girl's name.

L. 2. נבוזבד occurs as a proper name in De Vogüé, *Syrie Centrale*, 73<sup>2.1</sup>. כילי occurs as a proper name in Vog. 82<sup>3</sup>.

<sup>1</sup> I wish to acknowledge my indebtedness to Prof. C. C. Torrey for help given in the decipherment of these inscriptions.

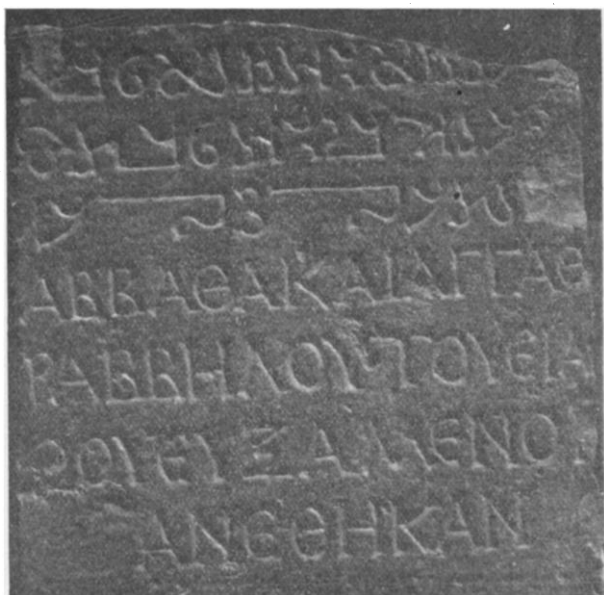
<sup>2</sup> *Journal Asiatique*, série IX. tome 10, p. 327, No. 12, line 3.

<sup>3</sup> Lidzbarski, *Handbuch d. Nordsemitischen Epigraphik*, p. 475.

## II.

## FRAGMENT OF A VOTIVE TABLET WITH A GREEK INSCRIPTION.

This fragment is 8"×8", engraved on a white marble-like stone. It has three almost fully preserved lines in Palmyrene, and four lines in Greek which form a complete inscription. The characters are carefully executed. The lines in Palmyrene are chipped at the beginning. The stone is now in my possession.



לעלמא רחמנא טבא  
וענה בירח טבת  
536 נת[ש]

ABBAΘAKAIAΓTAΘ  
PABBHΛOYTOYEIA  
ΘOYEYΞAMENOI  
ANEΘHKAN

Αββαθα και Αγγαθ  
Ραββηλον του Εια-  
θου ευξαμενοι  
ανεθηκαν

Translation of the Palmyrene fragment:

. . . . for ever, the Compassionate, the Good, and he answered.  
In the month *Ṭebeth* of the year 536.

Translation of the Greek inscription:

*Abbatha and Aggath, the children of Rab'el the son of Eiath, having vowed have dedicated (this monument).*

As there can be no question that these two inscriptions record the same event, we may restore the Palmyrene inscription by means of the Greek. I propose the following restoration:

*Habbatha and Haggath  
the children of Rab'el son of  
Hayyath made and conse-  
crated [this] to Him whose  
Name is Blessed for ever,  
the Compassionate, the Good,  
and he answered. In the  
month Tebeth of the year 536.<sup>1</sup>*

[חבתא וחגת בני רב  
אל בר חית עבדו  
ומודן לכריך שמה]  
לעלמא רחמנא טבא  
וענה בירח טבת  
536 נת [ש]

L. 1. Following a suggestion made by Professor Torrey, I read Αββαθα=חבתא *n. pr. masc.*, and Αγγαθ=חגת *n. pr. fem.* חבתא does not occur elsewhere, but חגת seems to occur in at least one other Palmyrene inscription.<sup>2</sup> We then have a reference here to a brother and sister who are called the בני of רבאל. חגת occurs also as a *n. pr. masc.* on a Phoenician seal reproduced by Clermont-Ganneau.<sup>3</sup>

L. 2. Παββηλος=רבאל occurs in both forms in Palmyrene inscriptions. Euaθ is perhaps חית; חַיֵּה<sup>5</sup>=חית is known as a *n. pr. masc.* in Nabatean.<sup>4</sup>

L. 3 to l. 4. לעלמא is found in Vog. 97<sup>1-3</sup>. The phrase עבד ומודא is of frequent occurrence, cf. Vog. 82<sup>2-3</sup>, 86<sup>3</sup>, 87<sup>2</sup>, 92<sup>1</sup>, 94<sup>2</sup>, 96<sup>2-3</sup>; it is not found in the plural. עבדו is a well known form. מודן occurs in Vog. 93<sup>1</sup>.

<sup>1</sup> [Another possible restoration of the missing lines, differing but very slightly from that proposed by Dr. Spoer, and giving a somewhat better connection for the verb וענה, "and he answered," is this:

[עבדו חבתא וחגת  
בני רבאל בר חית  
די קרו לכריך שמה]  
לעלמא רחמנא טבא  
etc. וענה

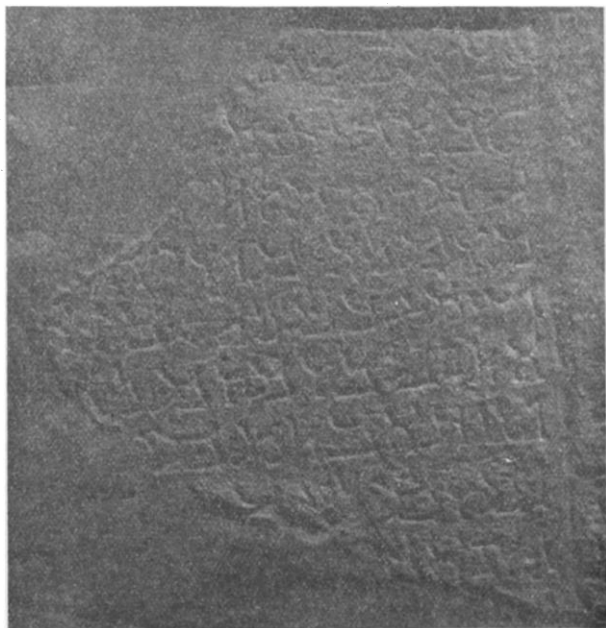
Compare Vog. 92 (Lidzbarski, *Handbuch*, 476, no. 12), and observe how in the Greek parallel the verb קרא is reproduced by εὐξάμενος (Cooke, *North Sem. Inscriptions*, p. 300, bottom).—Ed.]

<sup>2</sup> See Lidzbarski, *Handbuch*, p. 270.

<sup>3</sup> *Journal Asiatique*, VIII. série, tome II., p. 304; illustration 23.

<sup>4</sup> Euting: *Sinaitische Inschriften*, 152a. 2, 474. 2.

L. 6. The ש of שנת is chipped off: there is, perhaps, sufficient space to read כשנת as in the first inscription, cf. also Vog. 98<sup>7</sup>.



### III.

#### FRAGMENT OF A VOTIVE TABLET.

The beginnings of nine lines are preserved. The characters are small and well cut. This stone also is in my possession, but is now broken into several pieces.

1. לברוך שמ[ה לעלמא]
2. טבא ורחמ[נא עברת]
3. הדירא בר[ת]... [בר(ת)]
4. מרקלא מוריא ...
5. ושמע בקלה ימוא
6. אתפני בר מרקלא
7. ורוחא בת מקי[מ]
8. ומרקלא מ
9. ורפא ב
10. ו

## Translation:

*To Him whose Name is Blessed for Ever,*

*The Good, the Compassionate.*

*Hadīrah the daughter of . . . the son (or daughter)*

*Of Marcellus made [this], having consecrated [it] . . . .*

*And he hearkened to her voice . . .*

*Ethpenī, the son of Marcellus*

*And Rūhā the daughter of Moqī[mū]*

*And Marcellus . . . .*

*And Rapha . . . . .*

*And . . . . .*

Ll. 1-2 can be reconstructed on the basis of Vog. 84<sup>1</sup>.<sup>2</sup>

L. 3. The name **הרירא** occurs elsewhere in Palmyrene inscriptions.<sup>1</sup> Whose daughter **הרירא**, it is impossible to state, but Marcellus, l. 4, was probably the grandfather. In that case we must read either **בר** or **ברת** before Marcellus.

L. 4. The name **Μάρκελλος**, which Professor Torrey supposes **מרקלא** to be, occurs several times on Palmyrene stones. At the end of line 4 something must be supplied to connect with l. 5, "and he hearkened to her voice." There are either two or three letters missing. To judge from the context the missing word might be a preposition with a personal pronoun.

L. 5. Neither **שמע** nor **קל** occurs in any other Palmyrene inscription so far as I am aware. The phrase **שמע קל** is the regular formula used on Phoenician votive tablets, e. g., Tamassus 1<sup>6</sup>, but never with a preposition as here. On the other hand, the phrase **שמע בקל** is common in Hebrew and Syriac. The better known Palmyrene formula is: **רי קר[א] לה ועניה**, Vog. 92, Lidzbarski, *Handbuch*, pp. 155 sq. There is a peculiar arrow-shaped character after **בקלה** which may possibly be a mark of punctuation. However, the possibility that it is a ' is not excluded, though in that case the form is remarkable. Again, it may be a ך, at first omitted and afterward inserted. Of the last word in this line only the letters **מ** and **ו** have been fully preserved; a third letter which seems to be **א** is preserved for the most part: one can clearly see in the original a part of the left lower shank of the letter. It is possible that we should supply an accidentally omitted **ד**, restoring the word **מו[ד]א**.

<sup>1</sup> Lidzbarski, *Handbuch*, p. 258.

L. 6. **אתפני** is a well known Palmyrene name, cf. Vog. 9<sup>1</sup>, 42<sup>1</sup>.

L. 7. **רוחא** does not occur elsewhere as a *n. pr.* For the meaning *spirit*, in the only other passage in which it occurs, see A. D. Mordtmann, "Beiträge zur Kunde Palmyras," in *Sitzungsberichten d. kgl. bayer. Akad. d. Wiss.*, 1875, II, inscript. 18.

L. 7. **נת=ברת**<sup>1</sup>. **מקימו** is a well known *n. pr. masc.*

L. 8. After **מרקלא** the head of a **מ** is visible.

L. 9 seems to me to read, **ורפא**. **Rapha** is perhaps a proper name. It occurs in Vog. 98<sup>4</sup>, where it is translated *medicus*, but cf. ib. 75<sup>6</sup>. As this inscription is fragmentary, **ורפא** might conceivably be the latter part of the name **בורפא**; see Vog. 109, Lidzbarski, *Handbuch*, p. 481, no. 3. The letter following upon the **א** seems to be **ב**, or a letter of a similar form.

L. 10. The head of a **י** is visible.

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<sup>1</sup> Lidzbarski, *Handbuch*, p. 481, no. 6; *Ephemeris*, I. 197.